

# THE BAPTIST.

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## Louisiana Baptist Convention.

On Wednesday morning, 15th inst., at 6 o'clock, we boarded the west bound A. & V. train for the Louisiana Baptist Convention. We found ourself in company with Rev. R. M. Boone, pastor at Hammond, La. Dr. McConnell was also aboard going to the Convention. He was in his usual hopefulness of the work. At Delhi, Sister Barrier joined our party and went as far as Rayville. There her good husband, Dr. J. M. Barrier, met us. We had only a few words with him, as he could not accompany us.

Arriving at Ruston at 2 p. m., we were met by our old college friend, Rev. H. C. Pugh, who and his excellent wife, cared for us over night under their hospitable roof. They have a good home in the suburbs of Ruston. Thursday morning Bro. Pugh and the writer boarded the train for Winnfield, 45 miles south of Ruston, where we found the Convention in session. Dr. Eager, of the Seminary, joined us at Ruston. The trip from Ruston to Winnfield was quickly made and very pleasant.

We reached the Convention just in time to hear the announcements before noon. The officers elected were: Judge J. T. Watkins, president; Judge J. T. Wallace and Rev. C. V. Edwards, vice-presidents; J. S. Campbell, recording secretary; Rev. E. F. Lyon, treasurer.

Judge Wallace, in a few well chosen words extended to the delegates and visitors a cordial greeting and welcome to the hospitality of the generous little city of Winnfield. Judge Allen Barksdale made a happy response, on behalf of the Convention, accepting the proffered hospitality.

This is the fifty-fifth annual session of the Louisiana Baptist Convention.

The Mt. Lebanon College allows ministerial students \$10.00 a month as a maximum. There were 264 baptisms on mission field.

Louisiana's contributions to foreign missions during last year were \$4,896.56, an advance over any former year of \$1,246.87; for home missions \$2,800; ministerial education \$974; church building \$700; State missions about \$7,000; Endowment Fund \$25,000.

The Convention raised \$250.00 to aid in building a house of worship at Natchitoches.

\$50.00 were given in cash to complete payment on a tent which had been purchased for use by the Convention, but the movement was slow.

At 8 p. m., on Thursday, the Convention sermon was preached by Dr. W. H. Dodson, of Minden, on "Preaching Christ and Him Crucified." The sermon was thoroughly

orthodox, strong and helpful, the vicariousness of the atonement receiving special emphasis. The congregation was very large, the weather very hot, but the attention was profound, and the effect wholesome.

"One asked me if the home board would discontinue efforts because of the Diaz matter? To the work in Cuba Diaz is no more than a toe nail."—McConnell.

The work has just begun, and must be finished.

Rev. Mark Price, who has just raised over \$25,000 on the endowment of Mt. Lebanon College, has been continued to increase this fund. The 40,000 Baptists of Louisiana are doing a grand work, possibly more than any State in proportion to numbers and ability. Bro. Price recited in a very pathetic way his experience of a call to the ministry, how he resisted for a long while and how God made it clear that it was his duty to preach.

The Baptists of Louisiana are a spirited, plucky folk, ready to undertake great things for God. They are operating two colleges, one a male college, located at Mt. Lebanon, and the other a female college, at Keachi. Fine reports were brought to the Convention from both these institutions. Dr. J. R. Edwards is the president of the male college and J. H. Thigpen of the female college.

We met many Mississippians who are now laboring in Louisiana, among whom were H. C. Pugh, T. N. Rhymes, of Ruston; W. H. Dodson, of Minden; J. T. Barrett, of Lake Charles; J. L. Barrett, of Marksville; J. R. Edwards, of Mt. Lebanon, and R. W. Merrill, of Longview, Texas.

Our own Landrum P. Leavell, now one of the field men of the Sunday School Board, was present and did some fine work for the Board.

One very sensible part of the management of the Convention was their unique arrangement for serving dinner. A large table was improvised on the order of a hollow square. The people stood on the outside and those who served occupied the inside of the square. The men served and not the women. Not a single lady was seen on the inside. The fare consisted of loaf bread, roast beef well seasoned with tomato sauce, plenty of good water, iced tea and coffee, and absolutely nothing else. All had plenty and yet nobody was sick. The men doing the work, the ladies were not "cumbered with much serving," and attended and enjoyed the meetings.

We had entertainment in the home of the pastor, Rev. J. H. Crosby, and his excellent wife. We were in company with Rev. J. R. Edwards, D. D., and several others. Bro. Crosby has been at Winnfield about

three years and seems to have the situation well in hand. The population of this little city is between 1,500 and 2,000. It is at the termini of two railroads and growing very rapidly, well supplied with school, bank and hotel facilities.

## Dr. Foster Resigns.

At a meeting of the Board of Trustees of the Baptist Orphanage, held in Jackson, Friday, the 17th inst., the resignation of Dr. Foster, Superintendent, was tendered, accepted, and Rev. J. R. Carter elected to fill the vacancy.

It is not known yet whether or not Bro. Carter will accept this call of the trustees; but it is believed he will. It would have been difficult to find a better man for the place than Bro. Carter. Until he can take charge, provided he accepts, the management of the Orphanage is in the hands of a committee composed of such well known brethren as W. T. Lowrey, C. L. Lewis, A. E. Jennings, W. F. Warborough, and S. L. Hearn. Bro. C. L. Lewis was appointed "with such book-keeping help as he might need," to go over the books with Dr. Foster preparatory to a final settlement with him. There will be no letting up in the work—God has been in it from the beginning, and when he leads, Baptists will, and do always follow.

Rev. J. R. Hobbs occupied the pulpit at the First Baptist Church, Jackson, last Lord's day, to the edification and satisfaction of the congregation.

Leo XIII., whose name was Gioacchino Pecci, quietly passed into the great beyond on July 20th, 1903, at 4 p. m. He had lived to the advanced age of 93, and had been Pope of Rome about twenty-five years. His successor has not yet been announced.

Bro. Frank M. Wells is now in Mississippi and holding a meeting with Bro. Swain at Holly Springs, and will be with J. C. Farrar in a meeting at Strong Hope beginning the second Sunday in August. He can be had by any brother needing him from July 20th until August 9th. He can be addressed at Memphis, Tenn., in care of Y. M. C. A.

The body of the Pope is to lie in state nine days, and on August 3rd, the cardinals will convene for the purpose of electing a successor to the late Pope. Two have been spoken of for this place: Cardinal Oreglia, of Italy, and Cardinal Gibbons, of the United States. The dying Pope named Oreglia as the most suitable one for his successor, and in the nature of the case this nomination will have great weight.



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## Building Up a Church.

III.

Socially, there is large room and great need for much work, in building up our churches, to be done. It is always a sure approach, and many a time the only way of approach, to the better nature of the man whom we would help. In this same second chapter of the Acts, it is said that these disciples visited each other from house to house, which is a good rule for the church to remember and put into practice today. The power of a good handshake can hardly be overestimated; and for a failure to give and receive it, many of us have grown cold and indifferent toward the work of our church. Church members, to be obedient to the Scriptures, are to visit each other and cultivate the fraternal ties that tie us together as members of the great family of God. It is not enough for the pastor to visit his people in sickness and in health, in poverty and in riches, but the whole membership of the church have here a large field of usefulness, easily cultivated, and that will yield large returns to the cause of Christ, when done in His name. Then, to be present at the meetings, and have a warm handshake with strangers, and those whom you do not see only at the meetings, will go far towards popularizing the cause of religion in your community. Without any great fear of even an attempted contradiction, it is written here that when we are visiting and go to churches in new and strange communities, the place where we are most impressed with the reality of religion is not where we may have heard a fine sermon and grand music, though these are all right and much to be desired; but where, in addition to these and apart from these, the people were not afraid to take us by the hand and say a word, asking us to come again, etc.—this is the place where we felt that we had met the Lord's people, the real elect of earth. Let us all be diligent in building up the fraternal side of our

## THE BAPTIST.

July 23,

church life, making it the center of social influences, giving ourselves a living sacrifice to this feature of its upbuilding.

### DEVOTIONALLY.

The devotional life languishes almost unto death in many, a very great many, of our churches. A great revival of pure, genuine devotion is needed in all the length and breadth of the land. Look at the prayer meetings! Look close, or you might fail to see it. Who cares for prayer meeting now? Take it up and down the whole country, and not more than one in ten ever so much as "darken" the doors of the churches on the prayer meeting occasions—the one real genuine devotional service of the churches. And the result is, in many of our churches, this meeting has been turned into a sort of "lecture course." From the necessity of the case, this is the result, there not being enough of the members present to have a prayer meeting. If all our people could arouse themselves and throw themselves into the devotional work of the churches, not only be present and count one, but take an active part in the devotions of the service—read, sing, meditate, pray and worship—how it would give wings to the words of the pastor, when he stands up to read and deliver his message.

There are some helps to devotion that cannot be very well neglected, which, in the great majority of our churches, are usually neglected. It is said that in Mr. Spurgeon's church there was a Bible and hymn book for every possible attendant upon the services; and, on entering the house a polite usher would hand each person, one each of these, which he was expected to use during the devotions of the hour. No wonder the great man could preach! No wonder the people thronged the place! But how is it in most of our churches, as to these helps? It is very rare now that you don't see a Bible, just one; and almost as rare when you see more than one. As to song books, two or three, badly torn and otherwise abused, may be seen around on the seats and, occasionally, you may find a dozen or so, in a church of two or three hundred members. Just think of it! Surely there is room for some good work to be done, in all the churches, in looking after these little helps to devotion. Churches have been known to try to run a revival meeting and not have two dozen song books in the house—town churches and large respectable churches too, if you please, in the country. Certainly it is high time for the brethren to begin to "reason" about so important a feature of our religious life as the devotional meetings, making it easy to kindle the fires of devotion in "these cold hearts of ours."

### SPIRITUALLY.

From all over Zion there comes the demand for increased spirituality, not that there is not as much of it now as heretofore, but because the times call for more than heretofore. If things do not go right in the churches, it is a sufficient explanation to say that there is no spirituality which may be true. But why is there no spirituality? That is a question that we

all will do well to look into. Spirituality is the result of a cause or causes, and if the causes obtain the effects are sure to follow. If a church is doctrinally sound, fraternal, active in its efforts to reach the unsaved, given to benevolence and hospitality, faithful in her devotions, you can no more stay the tide of spirituality than you can the waters of the Mississippi from overflowing the bottoms when the levees give way along its course to the sea.

### The Situation.

Our magnificent Convention closed at 5:30 on 10th inst. Dr. Willingham remained over and preached at 8:15, a sermon of wonderful power. During the sermon two splendid young men surrendered to the Lord, saying "We will go where you want us to go." They are A. L. O'Brian, now occupying the important field at Florence, and W. S. Allen. These are already well equipped for successful work, possessing both a College and Seminary training. Both have wives who are helpers. Of course these brethren are not yet accepted by the Foreign Board, and we cannot tell when the Board will see its way clear to send them out, but in all probability the time will not be long. Thus, as Mississippi Baptists honor the Lord with their substance, the Lord honors them by putting some of their men in the thickest of the fight. As God opened up the way and prompted by his Spirit we made an advance of about 40 per cent. in our Foreign Mission contributions during last year. We have, in a measure, proved the Lord, and he has made His Word good to us. Now, can we not arise from the fog and mist of indifference and doubt, and take our stand on the eminence of hopefulness and faith?

The many open doors put upon us very large responsibilities to go forward and enter the fields now white unto the harvest. Brethren, may we not hope that all, editors, pastors and laymen, men and women, will turn over a new leaf, both in practical godliness and liberality, and honor our God with the first fruits of the land. Through our messengers in Convention assembled we have set the gauge for benevolence for the Baptist host of Mississippi at \$50,000. This is an average of about 50 cents a member. May God grant that every Baptist, old and young in our great State, will squarely face the issue and begin at the opening of the Convention year to lay by his 50 cents. It is in the range of possibilities that a very few could not come to this amount, but there are thousands who will go far beyond the mark. Every alert Baptist recognizes the importance of intensive giving; but, before we stress this feature, as important as it is, let us urge the idea of extensive work. "Let every one of you" should be the first note, as a pastor urges his flock to duty. This seems to be the basal idea in Christian activity, and then, "as God prospers" is the second note in the gamut. Under these two points, we clearly see the doctrines of *extensiveness* and *intensiveness*. If proper care be given to these two features, we can

1903.

not fail of large contributions. These two points carried to their highest development means ever one giving and every one giving *all he can*. This is the objective point, and when we attain it, and not until then, we may write athwart our pathway: "Ne plus ultra."

We sound no note of *censure* for Mississippi Baptists, for confessedly, they have "run well." Beautiful harmony has prevailed, and as a result ever increasing cooperation, in the "Father's business." But, as growth is not only a law of prosperity, but of life, let the motto, "Onward," be emblazoned upon every escutcheon. Even two decades ago only the most advanced in thought and faith dreamed that we would ever reach our present achievements.

### The Passing of the Pope.

At this writing it seems that Leo XIII will soon be no more for this world, notwithstanding his boast that he would live to be one hundred years old. He was born at Carpineto, Italy, March 2, 1810, and was made pope of Rome March 8, 1878, making him 93 years old, and chief pontiff of the Romish hierarchy for the last 25 years. As popes go, he seems to have made them a very good pope. He seems to honestly believe that he is God's vicegerent on earth, as though the great Almighty needed any such agency on the earth now. He also seems to be honest in the delusion that he is the infallible head of the church. He seems to be honest in the equally absurd notion that he is the ordained successor to the Apostle Peter, notwithstanding that there is a difference in the teachings and faith of the two as wide as the whole heavens. The simple gospel that the great fisherman preached and that pompous form of idolatry set forth by Leo are the antipodes of each other. Peter was a married man, had a home where he enjoyed sweet companionship of wife and daughters. He preached Christ. It is really pitiable to see the old man from his self-imposed imprisonment in the Vatican, when he might have walked up and down the earth as any other free man, posing as a martyr and vainly calling for "the apostate" sons and daughters of earth to return to the "Mother Church," promising to forgive them if they do and damn them if they don't. The greatest sorrow of his last days seems to be that the "crowned heads of Europe" and "rulers of the earth" generally are not saying much about his departure. Poor old man! He has had a great opportunity to lead lost "countless millions" into the way that is right and that leads to God, through faith in Jesus Christ; but if the Bible is true he has failed to point them to Christ, who is the way, the truth and the life. He has said much of "holy days," "saints," "crucifixes," "purgatory," "holy water," "the blessed Virgin," "the holy Catholic church," and all that sort of thing, but he has precious little to say of the Man, Christ Jesus, who died that sinners might live. We sincerely hope that through all his forms and ceremonies, and notwithstanding the fact that his teachings cross

## THE BAPTIST.

the Bible at every vital point, that he himself has looked unto Christ, confessed his sins, received forgiveness, and has gone, or will go to heaven when he dies.

### Notes and Comments.

Last week when the National Educational Association met in Boston, just 35,000 teachers were in attendance. No such gathering was ever known in the world before.

\$10,000,000 is the estimated cost of the fire works used on the "glorious Fourth" this year, which resulted in the killing outright of 52 persons, and the wounding of 3,366 more. But then we must celebrate, it is said, let the cost be what it may.

Mr. Rockefeller will give \$6,000,000 to the University of Chicago to equip the famous Rush Medical College, which has become the medical department of the University. Will there be no end to the gifts that this great school has been receiving all along? Are there not others where a little "patronage" would do much good?

According to treasurer Leavell's report to the Yazoo Convention Mississippi Baptists contributed last year to Foreign Missions \$16,105.43, Home Missions \$6,405.71, State Missions \$17,250.36, Mississippi College \$11,385.02, Orphanage \$10,289.47, Sustentation \$1,482.73. Total \$62,898.72.

The great success of the Torrey-Alexander meetings around the world, in which not less than 30,000 souls are said to have found Christ as their Savior, ought to be an inducement to those who need it to stick to the main thing in the gospel story, which is that "the blood of Jesus Christ his son, cleanseth from all sin," and nothing else can or will.

Last week the Baptist Young People's Union met in Atlanta, the Christian Endeavor (Presbyterian) met in Denver, and the Epworth League (Methodist) met at Detroit. The attendance on each of these is so large that the railroads and hotels cannot manage the people, and yet the Christian Endeavor wants the other two to consolidate with it. Never!

"The Gospel in the Psalms" will be the fruitful subject of the next course in Sacred Literature, which is now being prepared by Dr. Sampey of our own Seminary. At the Atlanta Convention he gave an outline of his treatment, and special prayer was offered that God would guide this thought so that a great blessing would come to American Baptists as a result of his labors. Every church in Mississippi ought now begin to prepare to have a special class take this study in "The Treasury of David," beginning in September.

The committee that was appointed by the Prohibition convention to interrogate

all candidates for the next legislature as to their willingness to give the people a chance to vote upon a prohibition constitutional amendment have heard from nearly all the candidates, and so far only one is opposed to letting the people say what they want. This indicates that we have some good timber in the next legislature, the first to meet in the new capitol. Let the people see to it that only good men are elected to office this year.

The patron saint of Naples is called "Saint Januarius." Among the many relics of him, which the hold most sacred, is a phial of his "blood," the usual appearance of which is *quasi* solid. It is claimed that, if on appeal to the saint, this phial of blood should liquify, it is a good omen for the person in whose behalf the appeal was made. Such an appeal was made the other day on behalf of the Pope, and sure enough it liquified. A phial of cocoanut butter, properly colored, at a temperature of 90 degrees, will do the same thing, and look like blood!

Miss Bishop who was outraged and then murdered by a negro brute in Delaware some days ago was the accomplished daughter of Rev. B. A. Bishop, a Methodist preacher, who issued the following letter to his friends before the negro was lynched, which is as noble an utterance as one will chance to read: "Dear Friends: Mrs. Bishop and our children join me in this expression of deepest gratitude for your Christian sympathy and tender ministrations in our agonizing grief. Though comparatively strangers, you have been as dear friends whose hearts had been proved by years of acquaintance.

You have helped us bear our sorrow, made a hundredfold more intense by a most revolting crime. Our cup of bitterness is full, and we ask you to join us in our appeal to all citizens of our commonwealth to refrain from violence.

The officers believe that they have all evidence necessary to convict the prisoner, and without doubt as soon as the court can reach his case he will receive sentence to pay the full penalty of his atrocious crime. If he can be legally tried this month, by all means let justice be swift; but if not, then let us wait calmly until the law, in its majesty, may remove the vile wretch from society.

Any other course of procedure would bring a kind of glory from those of his class; would intensify the suffering of the afflicted family; possibly endanger the life of a delicate woman, and certainly dishonor the laws of our commonwealth.

Let us not try to atone for one crime, no matter how heinous, by committing another.

We leave this letter to make its own impression.

In a note three weeks ago was stated upon the authority of The Western Recorder, that for next year Dr. Eager would edit the "Advanced" Quarterly of the American Baptist Publication Society. It should have been the Senior Quarterly.



## The B. Y. P. U. Convention, Atlanta, July 12.

When Gen. Sherman reached Atlanta in November, 1864, he found it a hustling town of 11,000 people; but when he left it there were only 300 houses standing and the people nearly all had fled to parts unknown. When the "Young People of America" closed its invasion of Atlanta on the 8th inst. they found one of the most beautiful cities on the continent, with a population of 100,000 people.

Atlanta is a great place for Baptists to meet and live. There are seventeen Baptist churches in and around the city, with a membership of over 7,000. Then, the "geological formation" of Georgia, as well as Mississippi and all the rest of this Southern country is mostly Baptist", still, with an prospect of its remaining so until the end.

It was the "thirteenth" annual session of the Baptist Young People's Union of America, in connection with which there were "thirteen" committees at work, and Georgia was the "thirteenth" of the "thirteen" original colonies; and yet the convention passed off beautifully and most harmoniously, no one being hurt while there, nor getting hurt while coming or going back home. Isn't that wonderful, very wonderful indeed!

The meetings were held in the great auditorium of the exposition park which would easily hold 10,000 people, and was a fine place in which to meet. The decorations of the hall were said by all the old convention goers, to be the prettiest that their eyes had ever seen. It is also said that, in all, there were 3,500 flags used in the decorations—flags of all the nations and of all sorts and sizes. They surely did make a grand spectacle, and helped to stir the soul of more than one speaker into the highest altitudes of eloquent speech.

Great crowds were in attendance upon all the meetings. The committee on enrollment never submitted a "final" report, but the last report they did submit stated that there were 2,811 "registrations," in addition to which the attendance was greatly swelled, from time to time, by the Atlanta people.

There were forty-four States and Territories represented, besides a number from the provinces of Canada and as far off as the great northwest territory of Manitoba, some of the delegates traveling nearly 3,000 miles to be present. It was a fine looking body of people, being about equally divided between the men and the women. Old people and young people, and even the children (Atlanta children) were present. There were preachers, lawyers, governors, bankers, merchants, farmers, college men, and in fact men from all the walks of life were there—and these were all Baptists; but not all of the Baptists!

The music was furnished by one Prof. Porter, of Baltimore, and a chorus of 600 of Atlanta's best singers. It was nobly inspiring, and especially so, when the whole congregation joined in with the great chorus. In fact, it was about the most thrill-

ing music one will ever hear outside of the Southern Baptist Convention, and this side of heaven.

Promptly at 9:30 Thursday morning President John H. Chapman, of Chicago, called the convention to order, and though it was counted "early" fully 2,000 people were present to greet him—with applause, a thing most abominable in religious gatherings, the suppression of which seems impossible, even in our Southern Baptist Convention. Notwithstanding the fact that we "paid the freight" there were four rousing "welcomes" extended to us—Gov. Terrell on the part of the whole State, who by the way is himself a good Baptist; Mayor Howell on the part of the city; ex-Gov. Northen on the part of the B. Y. P. U. of Georgia; and Hon. John T. Pendleton on the part of the Baptists of Atlanta. All four of these "welcome address" speakers were most felicitous in their remarks, except the mayor, who indulged himself once or twice in a little coarse profanity, which although quoted from an ignorant Irishman, is very distasteful and exceedingly vulgar in a religious meeting. Public speakers ought not to curse and swear, no, not in quotations even.

Dr. Emory W. Hunt, president of Denison University, Ohio, responded to these addresses of welcome in most charming style. "The Call to Service" was the first subject up for discussion and was spoken to in a masterly way by Spencer B. Meiser of the Woodward Avenue Church, Detroit, who spoiled a capital address by referring to "Jesus Christ, John Brown and Robert E. Lee" in the same breath. While Jesus Christ was a man of like passions as we are, yet He was so much more than a mere man that we are not justified in cataloguing Him among any of the great men of earth; and as to poor old John Brown it is inexcusable for anybody, anywhere, to include him among those who have rendered honorable service in their day and generation.

Thursday afternoon was devoted to a series of "conferences" and State "rallies" at different churches in the city. The conference on the work among the "Juniors," or children, was led by Rev. A. T. Jamison, of the Connie Maxwell Orphanage, S. C.; "Bible and Prayer-meeting," by Rev. Geo. T. Webb, of Toronto, while the "Pastors' Conference" was led by Dr. C. A. Hobbs, of Delavan, Wisconsin.

In this conference it was intended that all the pastors should assemble and between the addresses, in an open parliament, discuss such practical themes as, "What do you do with your young people?" "Are you present in the Union and what part do you take?" "How do you manage the Christian Culture Work?"

Before the open parliament, Dr. L. L. Henson of Providence, Rhode Island, spoke on "Pastoral Leadership;" after the parliament, the writer had the privilege of speaking on "The Pastors' Opportunity in the Local Union," which he did under the heads:

1. The opportunity to get hold of the young people.

2. The opportunity to indoctrinate them.

3. The opportunity to set them to work. In these "conferences," the "leader" is allowed, by the "management," to select one paper for publication in the "proceedings"—a pamphlet of some 200 pages, containing all the addresses and sermons delivered before the Convention—and, the readers of these lines will find the grace to pardon the "self praise" of the writer, this once anyhow, when he says that the "leader" asked him to write out his remarks for a place in the "proceedings." Now, if any reader of THE BAPTIST wants to know what such men as Dr. Poteat, of Philadelphia; President Needham of Columbian University, Washington, D. C.; Prof. McCrimmon of Woodstock College, Ontario; Rev. James Grant of Watertown, Mass.; Manly J. Breker, of St. Louis, and a number of others had to say, let him send 50cts. to THE BAPTIST UNION, 324 Dearborn St., Chicago, and he will have some very fine reading matter on hand.

One very striking incident of the meeting was witnessed Saturday morning in what is known as the "Salutation of the Flags." The delegation from each State and territory is seated together in groups about in the hall. Each State delegation provides itself with a small banner on which is inscribed the date of the State organization, some verse of Scripture, or motto. At a given signal two from each State—the speaker and banner bearer—march to the platform where a roll of the States is called and in a "two minutes" talk only the items of interest from the several States are told. It is confessed here that at the first it looked as though the whole thing was a mere "performance" for show only; but as the speakers told of their work, its successes and its failures, it grew in interest and fervor. The Mississippi B. Y. P. U. banner was misplaced somewhere, but we were not to be outdone, and the writer pulled from the decorations a yard-size United States flag, which was borne by Miss Scott of Poplarville, and "brought down the house in tumultuous applause," when the speaker said, "In the absence of our State B. Y. P. U. banner we rally today under the ample folds of 'Old Glory,' the grandest banner that floats over any people." Here is the gist of what the speakers said during the "Salutation of the Flags":

Alabama—"There is but one way in which Alabama can cease being a missionary field, and that is the rallying of the Christian forces for their work;" Arizona—Response made by the general secretary, showing progress; Arkansas—No representative; British Columbia—"Over 3,000 miles from Atlanta, with 1,500 Baptists, brings greetings; are in to win for Christ;" Manitoba—A tall man responded saying he had no banner, but that he was tall enough for a flag staff and the lady beside him would be a banner woman for any man; Ontario and Quebec—"Represent about 55,000 Baptists. The young people are thoroughly interested in Christian work; have some eighteen delegates;"

Maritime Provinces—"Fifty thousand Baptists in the trinity of the faith;" California—Delegate unable to get to the convention; Connecticut—"Progress and year of greater activity in the educational work;" District of Columbia—"Represent the world; the pastors are taking an active part in the B. Y. P. U. work;" Florida—"The young people's movement is on a better basis than ever before;" Georgia—"The empire State of the South; we are proud of our great Baptist State; every year shows a marked advance in our work;" Idaho—"Has a well organized young people's work;" Illinois—"The representative referred to the days of past shadow and the contrast seen in the light of this convention; Indiana—"Can compare with any State in the quality of its Baptists; has thirty-six delegates present;" Indian Territory—"Has twenty-six delegates and visitors;" the young lady, a descendant of the Chickasaw tribe, carried the banner; Iowa—"Eighteen delegates present;" spoke of the life that came from touch in life's great work; Kansas—"The young people stand for something, call it education if you like;" Kentucky—"When the Lord made a Kentuckian he made him a little different from anybody else; about thirty delegates present;" Louisiana—"The State is becoming Americanized; only one year organized as a B. Y. P. U.;" Maryland—"Is well organized;" Massachusetts—"Is leading forward with greater purpose and success;" Michigan—"Five thousand members of the B. Y. P. U.;" Minnesota—"Dr. Geistweit made the response; Wisconsin—"About 20,000 Baptists in the State; have strong, rugged workers;" West Virginia—"The State grows big people; have about 50,000 Baptists and all are young people;" Virginia—"Have about twenty delegates present; pledge to the convention greater effort;" Utah—"Hopeful and aggressive and at work;" Texas—"The State is too big to be hinted at in two minutes;" Tennessee—"The work is growing;" South Dakota—"Had two representatives with the banner; South Carolina—"Is determined to push its educational work;" Rhode Island—"Remembered the last convention with joy;" Pennsylvania—"The B. Y. P. U. has a prominent part in the Christian work of the State; delegation of thirty-four;" Oregon—"Sent greeting, but could send no representative;" Oklahoma—"Represent the newest thing in the United States;" Ohio—"Is endeavoring to give her young people more scriptural knowledge;" New York—"Wishes to stand for service;" New Jersey—"Baptist interests are growing rapidly;" New Hampshire—"Sent a letter of greeting; Nebraska—"The pioneer organization of young people and doing efficient work; more than 100 societies and more than 4,000 members; eight delegates;" Montana—"Montana Baptists are young people; here because tied up with the union;" Missouri—"The most important product of the State is Baptists; 500 senior unions, 100 junior unions;" Mississippi—"More Baptists in the State to the area than in any other State;" Forty-four out of the fifty States and provincial

unions answered to the roll call and gave evidence of a growing and deepening conviction that young Baptists have a mission in this country and at the present time. The inspiration of divine presence was one of the convincing evidences of the influences felt in such a service and will do much to put new vigor and courage into every local society.

Saturday afternoon was given over to the "Juniors" to show the people what could be done with the little folks in the work. They sang, they quoted Scripture and answered questions until some of the older ones of us were ashamed of ourselves, that we had not worked "early and late" with our little folks at home. The little folks can be brought to Christ, and trained for service, if somebody will only try to tell them how to do it.

A very instructive feature of the Convention was the "practical demonstration" of the value of the Christian Culture work made by Pastor Vandeventer of Savannah, who brought his "class" with him, and taught them a lesson in "Christian Pleasures" using black-board and Bible.

Sunday morning the pulpits of Atlanta were filled by the Convention pastors. Being the only pastor from Mississippi, it was the visitor's good pleasure to be assigned to preach at the Jackson Hill Baptist Church, where the good Bishop Pace, formerly of Hazlehurst, now is the worthy pastor. He has a good church of some 400 members, who worship in one of the prettiest stone churches in the country. He also lives in a splendid "home" that has just been finished. All Mississippians will be pleased to hear that he and his are doing well, although we may not yet have quite forgiven him for leaving the State just as we had begun to value him for his worth and work.

Sunday afternoon at 3 o'clock, Dr. J. W. Conley, of Omaha, Nebraska, preached the Convention sermon. It was the one over-towering event of the whole Convention. Although a hard rain storm was on, he spoke for one and a quarter hours to about 3,000 people. His subject was: "Christ the Servant"; text Philippians 2:7-8—"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He spoke of,

1. The Motive to Service.
2. The Method of Service.
3. The Scope of Service.
4. The Spirit of Service.

Sunday night the Convention drew on to a close. Dr. Upcraft missionary of the Northern Baptist to Western China stirred all hearts as he told of the gospel triumph in China. He was there through all the Boxer troubles and was delivered by the power of God from all who would do him harm.

The last hour of the Convention was given into the hands of Dr. Geisweight pastor of the Tabernacle Baptist Church, and also editor of THE BAPTIST UNION, who conducted the "Consecration Service." The

whole congregation sang softly, "How Firm a Foundation," "Nearer My God to Thee," "Jesus Keep Me Near the Cross," "Sweet Bye and Bye," and then he read Scriptures and told us what the Bible idea of consecration is. It is not feeling good; it is not shedding a few tears, and shouting halalulah! It is not shaking hands and resolving to be "consecrated;" but it is "faith to be faithful" unto God in all things—not successful, but just faith to be faithful, and it is attainable by all who will approach God through faith in Jesus Christ. At the close of his remarks, he led in prayer that God would help all men and women to be consecrated to His service—that we might all be faithful to Him in all things until death shall come—and thus gently, quietly, while all of us were in fervent prayer to God, the great Convention closed with thousands of hearts beating happily with a firm desire to live higher and nobler lives in future, God being our helper. Surely it was good to be there in the dying hours of the great Convention, and feel its powerful uplifting of soul, and enjoy its sweet fellowship and communion of Spirit and learn how to close a Convention of brethren and fellow-workers to the truth.

From an Exchange is clipped the following fragments:

The daily papers of Atlanta gave good reports of the Convention.

"No man can be truly straight godward when he is crooked manward."—W. T. Stackhouse.

The weather was quite warm at the opening of the Convention, but it got cooler before the close.

W. T. Stackhouse: "Love finds no sacrifice too hard to render in order to save and bless the object of its love."

Most efficient service was rendered by Mr. T. J. Day and Rev. S. A. Cowan in assigning delegates and visitors to homes. Mr. W. W. Orr, of the firm of George Mues Clothing Company, was the hard-working chairman of the Registration Committee.

"No man ever sold the morning hours of his life to Satan in pleasure without paying the full penalty in the evening of his life."—John H. Chapman.

The Chairman of the efficient Reception Committee was Dr. John B. White, the pastor of the Second church. He also had charge of the serving of lunches.

"History will remember a man and honor him, not for what he has killed and torn down, but for what he has bettered and built up."—Francis W. Parker.

The chorus of 600 voices was in training a month, under the efficient leadership of Prof. H. W. Porter, of Baltimore, Md. The singing was inspiring.

Mr. John M. Green had charge of the sixty ushers, who did such efficient service. He is in the life insurance business and is one of the deacons of the First Church.

The committee that decorated the convention hall so beautifully was in charge of Mr. Joe W. Little, one of the firm of the Carter and Gispie Electric Company.

The souvenir program was one of the



best arranged and one of the most beautiful ever prepared for an international convention. The committee is to be congratulated.

When the delegates or visitors registered it cost twenty-five cents. This paid for a badge, a song book and a souvenir program, either of which was worth the whole amount.

One of the men who, as chairman of the Press and Transportation Committee, did most to make the convention a success, was Mr. W. W. Gaines, one of Atlanta's prominent lawyers.

The convention hall was elaborately decorated with a profusion of flags of all nations and with the colors of the international union—blue, green, red and gold.

Georgia is greatly blessed in having in positions of public trust a number of solid Christian men, many of them Baptists. Of the four men who spoke words of welcome at the convention three were Baptists.

On every song book were the following words: "Young People's Songs of Praise, with B. Y. P. U. Supplement; Souvenir Convention, Atlanta, 1903; Compliments of the American Baptist Publication Society."

One of the efficient workers for the Convention was Mr. J. Paxton, chairman of the Committee on Exhibits and treasurer of the Convention Committee. Mr. Paxton is a member of the popular firm Davison, Paxton and Stokes Company.

The chairman of all the Convention committees was Prof. M. L. Brittain, superintendent of the public schools of Fulton county and teacher of literature in Cox College. Much of the success of the Convention was due to the professor's untiring efforts.

On one page of an Atlanta daily paper there was a good report of the proceedings of the Baptist young people's convention. Turning over, there was a full-page, illustrated advertisement of an Atlanta brewery. The millennium has not come yet even in Atlanta.

W. W. Gaines, Esq., Atlanta has been elected for the third time as one of the vice-presidents of the international union. First he was elected as second vice-president; next, two years later, he was elected as first vice-president; then this year, as third vice-president.

#### The Individual Communion Cup.

It has been in use in the First Baptist Church of Vicksburg about two years. It is requested that the results be given for general information.

The service need differ from the common practice only in one respect. Instead of two or more cups for the whole body, each communicant receives and uses his own cup. These cups are small glasses which hold about one-half ounce each. After use they are placed in special racks on the backs of the pews, collected after service, cleansed and put away for another occasion.

Hygienic reasons led to the trial of this system, and partly also to its adoption. I was severely wounded in the mouth dur-

ing the civil war, and have never fully recovered. I have always felt that it was wrong to impose my misfortune on others in the observance of the Lord's Supper. This scruple however troubled no one, as in a Baptist church the preacher receives the cup after all other participants have used it. But it did not relieve me of the fear that I might contract disease from others. I found also that other disciples, true and devout, remained away from this memorial feast for fear of transmitting or receiving disease. Some who were afflicted with bronchitis, or consumption, or even had pulmonary symptoms, asked, as all others like them should do, that they be served with the cup last of all. I found that this dread was not a foolish prejudice, as physicians tell us that contagious diseases may be transmitted by the secretions of the mouth. I advised trial of the individual cup. After one year's use, the church unanimously adopted it, and would not now think of returning to the old method. Those who were expected to oppose it are enthusiastic in its commendation.

But, is it not contrary to Baptist usage? There is no established and uniform custom among us. I doubt whether any church uses only one cup. Smaller ones use two, and larger ones as many as suits their convenience. If we may use two or ten or more, why not one for each participant? The New Testament leaves much to our sense of propriety and decorum, and only insists that we do not depart from the spirit and integrity of the ordinances.

Does not the individual system mark and emphasize class distinction in the church? On the contrary, it places every one on the same plane of cleanliness and order. The old system discriminates, and especially against the Baptist pastor, as he must take the cup after every other participant has used it. The individual cup puts all on equality, does away with disagreeable thoughts at the Supper, and encourages the spiritual element in it.

If we discard the common cup for all and use one for each participant do we not abolish the spirit of unity which our Lord intended to set forth? This is the most serious objection. Unity is expressed in the use of one element in each part of the Supper. Paul says: "We, the many, are one loaf, one body; for we all share in one loaf." If there should be only one loaf, should there not also be only one cup? The Apostle referred to the loaf and not to the plate in which the broken loaf was served. There should be one fluid element and not two or many, but it may be served in many cups.

But did not our Lord say, "This cup is the new testament in my blood?" Surely he did not refer to the vessel holding it but to the wine in the cup, and meant: "This wine is a symbol of the new covenant ratified by the shedding of my blood." He said: "Drink ye all of it"—the wine; and not: Drink ye all out of it—the cup. It is not by any means certain that only one cup was used in the first Supper. It was at the close of the Paschal feast. Each

one had his cup. Did not Jesus mean: "This wine in the cups which we hold is the new testament in my blood?"

Increased attendance upon this part of worship is one of the benefits of the individual system. No one remains away now for fear of transmitting or imparting disease through the use of one or two cups. The pastor fills the cups before the service. Each member knows that a cup is filled for him and will not be used if he remains away, and the owner of that cup will not "show forth the Lord's death" on that occasion.

The greatest benefit comes from the impressiveness, the dignity, and the solemnity of the service. It makes it more devotional and helps the spiritual life of the church. This order seems to be appropriate: The pastor gives thanks and distributes the loaf through the deacons. Each participant receives and holds his piece. The deacons return to the table, receive their piece from one another, and then the pastor receives his piece and holding it says: "Take eat; this is my body which is broken for you; this do in remembrance of me." Then with bowed heads and in silent prayer each eats in memory of the Lord's broken body. In like manner the cups are distributed. The pastor holding his in hand says: "This cup is the new testament in my blood; this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Drink all ye of it." With bowed heads and in silent prayer each drinks the wine in memory of the atoning blood.

Partaking of the elements in unison, and being in prayer at the same time, increases the spirit of fellowship. If the simultaneous use of the bread and wine adds to the formality rather than to the brotherhood aspect of the worship, if it give to it too much of a military appearance, it need not be done. Each participant can use his bread and wine immediately on receiving them. We have found the former method the better.

Little expense is necessary in making the change. All that is really essential is to get the cups and the trays. I prefer glass cups and wooden trays because they are simpler and cheaper and more easily kept clean and bright than aluminum or silver. If any one desires information he can get it from Geo. H. Stringer, manager American Baptist Publication Society, Boston, Mass.

H. F. S. 101-45

#### Baptists in England in 1535.

BY JOHN T. CHRISTIAN.

II.

Fourteen Dutch Baptists were condemned to death, in England, in 1535. Eleven recanted and were sent back to the Queen of the Flanders to do with them as she pleased. Calendar of State Papers, Spain, vol. 5, pt. 1, p. 484. Two of the condemned Baptists were burned in Smithfield, and the remainder were sent to various towns throughout England to be

July 23,

1903.

burned as an example to the Baptists. This act shows something of the number and importance of the Baptists. The punishment of these persons brings to light some important facts.

The burning of the Baptists caused a great sensation. The eyes of the world were open to the transaction. One who has not studied the subject in the light of recent revealed facts cannot appreciate the large place the Baptists of England occupied in the public mind in the sixteenth century. Fortunately there has been preserved some most interesting correspondence on this subject.

Chapman writes from London, under date of June 5, to the Emperor Charles V. as follows: "About a score of Dutch Anabaptists have been taken here, of whom 13 have been condemned to the fire, and will be burnt in different parts of the kingdom as the King and Cromwell have informed me. The others have been reconciled to the church and will be sent into Flanders to the Queen to be dealt with as seems right." (Gairdner, Letters and Papers Henry VIII., vol. 8, p. 317. Vienna Archives.)

Walter Mersche, under date of July 4, from Amsterdam, writes Cromwell, and sends the letter by an Englishman, as follows: "Mynster has been taken and it is reported that the Ana baptists are fleeing the country, and many of them to England." (Ibid, p. 388.)

The Bishop of Faenza writes to M. Ambrogio, June 8, 1535, as follows: "They have also taken in England about twenty-five Ana-baptists, with whom Cranmer, and others of the court disputed; and, not knowing how to defend themselves they said the Holy Spirit inclined them unto it. For this several of them have been executed, and it appears that the King intends to prosecute this sect as much as he can, as it already has a firm footing in England." (Vatican Archives. Ibid, p. 323.)

And last of all Henry VIII. writes to the Smalcaldic League, December 4, 1535 that "he exhorts them to come to an agreement about Christian doctrine, for he knows what evils spring from diversity of opinion, as in the case of the Ana-baptists." (Gairdner, Letters and Papers Henry VIII., vol. 9, p. 344. (1014.))

For these letters it is plain that the whole world was interested and looking on at the persecutions of the Baptists of England; that it was a matter of Court correspondence throughout Europe; that the Ana-baptists were firmly rooted in England, and that the King had punished many of them and intended to pursue others.

The elevation of Queen Anne Boleyn was of much service to the native born English Baptists. The men of the new learning thought she was the hope of the Reformation. Her influence over Henry was powerful and bewitching. The beauty of her person, the liveliness of her wit, and her quenchless hatred of the Pope, enabled her to check the spirit of persecution. During the tide of her prosperity, the war of words went on, but the spirit of cruelty was somewhat held in check.

THE BAPTIST.

How far she protected the native Baptists is not known, but it is certain that they were not persecuted as bitterly as were the foreign Baptists. Nevertheless the most powerful efforts were made to have Henry VIII. to uproot the Baptists of England. A letter from the Duke of Saxony to the English Ambassadors, dated November 17, 1535, is in point. He writes: "Though the impious faction of the Anabaptists arose in Germany, the confederates here never tolerated it in their dominions, and have severely punished those who will not give up their madness." (Gairdner, Letters and Papers, Henry VIII., vol. 9, p. 280 (834)). The King, however, did not exterminate the Baptists.

Probably the thoughtful reader has more than once asked how many Baptists were there in England in 1535. The question can only approximately be answered. The Bishop of Faenza said that they have already "a firm footing in England." There were probably more Baptists in England in 1535 than there were in America at the beginning of the War of the Revolution. There is, however, an estimate of their numbers from Hackett, an English official. He places the number at 6,000 and "daily increasing." His estimate is likely too low since in times of persecution many hold their faith in secret. This information is given in a letter which Hackett writes to Cromwell, dated Brussels, March 12, 1525. He says: "Said that the King's justice and aimable and good entreating toward his subjects would preserve his realm against all adversity, and he marvels that those whose eyesight was so sharp as to see over the seas could not see the fire that burns before their own doors, and the commotion of this new sect of re-baptism, which numbers 6,000 now, and is daily increasing." (Brewer, Henry VIII., vol. 7, p. 136 (317)). Probably the Baptists themselves could have given more accurate information; but they were more interested in concealing than in publishing their numbers.

In spite of all of the persecutions against the Baptists they were strong enough, the next year, to send a deputation to represent them in a great Baptist gathering in Wesphalia. (Barklay; The Inner Life, p. 13.)

The Baptists were likewise strong throughout the northern counties of England. This is brought out in a curious way. The Catholics of those counties, led by the priests, openly rebelled and took up arms against the King. Thousands enlisted in the rebel ranks. At length a meeting of the clergy of Doncaster, Norfolk, and other points, was held and one of the first demands made of the King was that "the heresy of the Anabaptists" should be destroyed." (Gairdner, Letters and Papers VIII., vol. 2, p. 506 vol. 9. (1216)). The articles are still preserved in the Rolls of the House of Lords. The first article demanded: "Touching our faith, to have the heresies of Luther, Wickliffe, Huss, Melancthon, Oecolampadius, Bucer's *Confessio Germanica*, *Apologia Melancthonis*, the works of Tyndal, Barnes, Marshall,

Raskall, St. Germain, and such other heresies of the Ana-baptists clearly within this realm to be annulled and destroyed." (Aske; Narrative, Rolls House MSS. H. 2, 28.)

These articles were known as the Doncaster articles and were presented to the King by Sir Thomas Hilton. Men were ready to go into rebellion in England in 1536 if the authorities did not move fast enough against the Baptists. Their numbers must have been very considerable to demand such an action. Henry complied exactly with the request of the Northern rebels so far as the Ana-baptists were concerned.

Many of the details of the persecution which followed have not come down to us, but we have enough to know that the King was active against the Baptists. The Duke of Norfolk writes from Eshelington, from Robert a Collingswood's House, April 1, 1537, to Henry VIII. He says: "Replied by telling him (Sir William Evers) of the King's virtuous proceedings against Sacramentaries, Ana-baptists, and other heretics which they commended." (Gairdner, Letters and Papers, Henry VIII., vol. 12, p. 357 (894)). The pledges of the King to the Catholic rebels was carried out and the sufferers were the Baptists.

Chicago, Ill.

#### A Southern Enterprise.

Craddock-Terry Co., Lynchburg, Va., the large Shoe Manufacturers, whose specialties—the "Southland Bole," the "Southern Girl" and "Autograph" shoes, for women, the best in America for the price, \$1.50, \$2.00 and \$2.50 respectively, the merits of which have been presented to our readers through our advertising columns for the past six months, report a most gratifying remarkable increase in their sales for the current year.

Just a year ago this enterprising Company was struggling with the problems and difficulties of a new manufacturing enterprise, and was selling only 600 or 800 pairs a day of their Specialty Shoes, while for the last four months their sales have exceeded 2500 pairs daily on these lines. While the total shipments of this Company for the year 1902 exceeded the large aggregate of \$1,700,000, the gain for this year up to July 1st, was \$181,555.72, or, in other words, a gain of more than \$1,000.00 a day for every day during 1903 over the corresponding period of the former year. This Company will unquestionably make good its claims to a business of \$2,000,000 for the year 1903.

This remarkable Shoe business, the largest in the South, is the result of economic, aggressive and intelligent management, which enables the company to give its customers the very best values at the lowest possible prices. This is a Southern enterprise, of which every patriotic Southerner is justly proud.

A new lot of books just in. You could send your orders for THE BAPTIST and good books at the same time.



## SUNDAY SCHOOL LESSON.

W. JAY ROBINSON.

July 26—Sam. 15:13-23.

## Saul Rejected as King.

Golden Text—7. *There is better than sacrifice.*—1 Sam. 15:22. Obedience is the highest manifestation of love. No sacrifice could be acceptable to God that was not an expression of love. Remember that love is the basal element in all our service.

13. *And Samuel came to Saul.* Samuel had been informed by the Lord of Saul's disobedience and courageously came to meet him. Saul was to lose his kingdom when he received it. *And Saul said unto him, Blessed be thou of the Lord.* These words were a formal salutation. Saul was acting hypocritically and would of necessity try to appear pious. *I have performed the commandment of the Lord.* Saul knew well his disobedience and that he was adding the sin of lying by adding these words. Each sin readily becomes prolific.

14. *And Samuel said, what meaneth this blessing of the sheep in mine ears and the lowing of oxen which I hear.* Samuel knew that all this meant but he wanted to convict Saul fully.

15. *And Saul said, they have brought them from the Amalekites.* Note, they did it. He tries to shift the responsibility. *For the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God.* Saul has been commanded to utterly destroy the Amalekites and their possessions, and he was totally to blame. His hypocritical lies were his own condemnation. *The rest have we utterly destroyed.* So should we have done with all. We should strive to render exact obedience to God.

16. *Then Samuel said unto Saul, Stay. Stop talking. He was simply weaving a net around himself. I will tell thee what the Lord hath said unto me.* God had given Samuel an awful message of condemnation and now was to hear it. *This night. We would see last night. And he said unto him, say on.* There was nothing else he could say. He was found out.

17. *And Samuel said, when thou wast little in thine own sight.* Saul was very humble when he was anointed. Humility is a great virtue, while pride is a debasing vice. *Wast thou not made the head of the tribes of Israel.* A great exaltation. From the humblest rank to the chiefest place. *And the Lord anointed thee king over Israel.* Not made so by achievement, favoritism or birth, but by the Lord's own opportunity—king by "divine right." Blessings rightly appreciated humble us.

18. *The Lord sent thee on a journey.* God was ready to direct him in all his work and led him to certain victory if he would obey. He chose certain defeat. God will graciously lead us in paths of righteousness if we will only allow him. *And said go and utterly destroy the sinners, the Amalekites.* They had been exceedingly aggressive against the Lord's people, and now they were to receive the

## THE BAPTIST.

July 23,

full measure of their iniquity. *And fight against them until they be consumed.* There was to be no truce, treaty, or peace. The Amalekites were only evil. We must never make terms with sin.

19. *Whereupon then didst thou not obey the voice of the Lord.* No man can give a good reason for disobeying God under any trial. To disobey is to choose to sin. *But didst fly upon the spoil.* Their property was to be destroyed but Saul permitted the best to be saved. *And didst evil in the sight of the Lord.* God's eye is all seeing hence there is nothing hidden from him.

20. *And Saul said unto Samuel, yea, I have obeyed the voice of the Lord.* Saul was audacious enough to make this claim in the presence of his actual disobedience. *And have gone the way the Lord sent me.* Saul knew full well this was a falsehood. *And have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.* Here are two irreconcilable statements. Have brought Agag and destroyed utterly the Amalekites. Sin always tends to entangle us.

21. *But the people took of the spoil.* He tries to shift the sin. He and not the people had authority. *Sheep and oxen.* Principal property of a nomadic people.

... To sacrifice unto the Lord thy God in Gilgal. How could he expect the Lord to bless such a sacrifice?

22. *And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord.* No one could expect him to do so. Sincere, heartfelt obedience must always have precedence. (See Golden Text.)

23. *For rebellion is as the sin of witchcraft.* Each was a denial of God's authority, hence they were on a par. And stubbornness is as iniquity and idolatry. "All conscious disobedience is actually idolatry, because it makes self-will, the human I, into a god." Peloubet. "Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king." Nothing else could have been done. God could not own a rebellious monarch. Neither can he bestow his greatest blessings upon a disobedient people.

## Jottings.

Last week it was my pleasure to visit the pastorate of one of my Mississippi College friends, Bro. E. S. P'Pool, of Hermantown. P'Pool is a pastor who is calculated by his energy and ability to make the desert blossom as the rose. Already he has set large undertakings in motion; has constructed a pastors' home at a cost of \$1,400.00; has sustained a substantial contribution to home and foreign missions, and has enthused his good people with ideals of nobler and better things. Educated, energetic and consecrated pastors like P'Pool are towers of strength to our denomination.

Mississippi College men are doing a great work everywhere. Within the past few months I have visited in the homes of, and seen the work of Low at Laurel, Culpepper at Lumberton, Bunyard at Como, Gates

at Senatobia, Hewitt at Columbia, Welch at Lea River, Nutt at Flora, P'Pool at Hermantown and Bass at Williamsburg, and these College men are reflecting honor on their Alma Mater by faithful service and sound Christian teachings. In bidding farewell to Mississippi, I wish to leave the poor blessing of a young life with Mississippi College, rich in her memories and great in her expectant future, and to utter the prayer that the Great Teacher may keep our Alma Mater in the hollow of His hand, to guide, protect and keep her. And may heaven's richest blessings crown the efforts of that prince of Christian Presidents, W. T. Lowrey.

Fraternally,  
CHARLES HILLMAN BROUGH.

## Here and There.

R. C. BLALOCK.

My first pastorate of nineteen months with Coffeeville Church came to a close with the evening services of last Lord's Day. Some two months ago my resignation was made known, but as yet my successor has not been found. May the dear Lord guide the church according to His will, and may He guide His unworthy servant also. For this I am now waiting at Houston. I am glad that He takes account of His servants and knows their labors as does no one else.

On my way over here I met Bro. E. E. Thornton, bishop at New Albany, and in company with him had the pleasure of looking through their pastorium—the neatest, most convenient in arrangements, I have ever seen in a small town. I enquired of Brother Thornton as to the secret of success in such movements, but if he answered I failed to catch it. New Albany's fine brick house of worship is also the seat of his leadership. Seems that he never fails to build. I also met Bro. Swain at Holly Springs. His meeting is now in progress and he reported good interest and some accessions.

Houstonians are now almost intoxicated over the seeming certainty of two railroads—one dead sure to come by here, though the other may possibly pass west of us. These things call upon the Lord's forces to bestir themselves or suffer loss.

Houston, Miss., July 11th, 1903.

## Norwood, Louisiana.

We have just closed a two weeks' meeting here, which proved the best meeting that the church has ever had in its history. There were seventeen (17) additions, and all for baptism. Bro. Butler of Natchez, Miss., did the preaching to the entire satisfaction of all. His preaching was logical, Scriptural, and deeply spiritual. We know of no better pastor evangelist than Bro. Butler, and consider anyone fortunate who is able to secure his services in a revival meeting.

On Sunday morning the church ordained Bro. J. D. Dickenson as deacon, which now gives us four godly men to act in that capacity. The church also selected Bro. W. A. West and the pastor as delegates to the

1903.

## THE BAPTIST.

State Convention. We believe there is no better working church in the entire State than ours, as we have wealth, activity, and consecration, all subject to the command of the Master.

E. F. LYON.

## A Correction.

Information has reached me that in the last printed report of the receipts of the Convention Board that the Spring Hill Church, Copiah Association, did not receive due credit for money sent to the Treasurer of the Board. The letter of Bro. C. B. Rea, March 3rd, containing the contribution, is on file. The church sent up for State Missions \$20.00; for Home Missions \$20.00; for Foreign Missions \$25.10; for Ministerial Education \$20.00, and for Sustentation \$20.00, aggregating \$105.10. These amounts are found on the treasurer's books March 3rd, duly entered in the receipts as they have come in. If not so reported, either the printer overlooked some of them on the list, or the treasurer, then quite ill, failed to properly transcribe them from his books.

Z. T. LEAVELL, Tr. C. B.

## South Side and Stonewall.

I began my meeting of days at South Side, Meridian, the third Sunday in June and continued for fifteen days. Bro. J. R. Hobbs did the preaching throughout the meeting and he did it well. Bro. Hobbs is one of our most promising young men. My people enjoyed his preaching very much.

The church was very much strengthened and twenty-one were added to it, seven being baptized at its close.

We have just completed a new church building costing \$2,100.00. What had not been paid was arranged for during the meeting to be paid on the first of September next, at which time we expect to pay the last dollar we owe on our new house and dedicate it to the Lord. We begin at once to build a pastor's home and expect to have the pastor living on the field by the middle of September.

At Stonewall we began on the first Sunday in July and continued twelve days, with the sweet spirited G. C. Johnson to do the preaching. The brethren say this is the greatest meeting ever held in Stonewall. Great for its spiritual enthusiasm, and the unifying and strengthening of the Lord's host as well as for its ingathering. The congregations were very large and so attentive while the preacher held forth the words of life. Many gave heed thereto and twenty-nine were added to the church, seventeen of whom were for baptism.

Our church here is in a good, healthful condition and may be counted on for better things in the future. We have just painted our house on the inside which adds much to the appearance. More anon.

W. A. ROPER.

## Announcement.

Please permit me to announce through your columns that the next session of the

Southern Baptist Theological Seminary will open October first, 1903, and also to add for the special benefit of pastors who cannot come to the Seminary for a complete course that an eight months' Pastors' Course will prove exceedingly valuable to all who can avail themselves of the opportunity to take it. While it is true that the majority of students who come to the Seminary are men who have been trained in college, a goodly number every year of our best students are those who have not been to college, but who have passed the age when they can enter college, and so come to us for a single year's work. By all means the young men who can do so ought to go to college before coming to the Seminary, and I refer now only to those who have not been able to go to college and who will never be able to do so.

The opening of the doors of the Seminary to young women who desire to fit themselves for mission work has proven a wise move in the right direction. Twenty-four young women were enrolled and pursued studies with us during the past session. Some of them did work in the preparation of examination papers ranking with the best that was done by our students for the ministry. Correspondence is still solicited with young women who desire to come to us for this purpose, and all the privileges of the Seminary are open to them.

E. Y. MULLINS, Louisville, Ky.

## Indian Springs.

On Saturday before the first Lord's day in this month I began a meeting with Indian Springs Church. Bro. W. E. Hathorn put in his appearance on Sunday morning and did the preaching until the close of the meeting, which was Friday. I baptized eleven, received one by letter. Bro. H. did some good preaching. Meeting very helpful to the church, for all of which we are profoundly grateful.

Fraternally,

J. L. FINLEY.  
Perkinston, July 17th, 1903.

## A Statement.

OFFICE OF HOME MISSION BOARD.

The Committee on Publication touching the work in Cuba met at the appointed time and place.

The Chairman laid before the Committee the correspondence with Dr. T. T. Eaton, Mr. E. W. Stephens, and Dr. R. H. Marsh; from which it appears that neither of them would be present, or consent to serve. The latter two put their declination on the ground of the declination of Dr. Eaton. Repeated effort had been made to induce Dr. Eaton to serve; but without effect.

The Chairman also stated that Dr. Diaz had not appeared.

Dr. Landrum stated that as it does not seem proper for those present to proceed with the work without the aid of any, or either of the three brethren above named; he would move to adjourn, subject to call of the Chairman; with the understanding that the Chairman meanwhile prepare and

lay before the Committee suitable statement setting forth the situation. The motion prevailed, and the Committee adjourned.

GEORGE HILLIER, Chairman.

Information has been received in the Home Board rooms, from its attorneys in Havana, that the Court of First Instance had decided in favor of the Board in its suit for ejectment of Dr. Diaz, and those with him, who had moved into the Jane Building and were occupying it for dwelling and school purposes. Possibly this does not establish the claim of the Board, as far as title is concerned, but shows how the judge regards Diaz' right to hold possession of the property. It is probable that Diaz will appeal, but the Board's attorneys do not have any doubt as to the confirmation of this decision.

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Sold by all leading druggists.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## Smyrna.

We have just closed a splendid meeting with Pastor Cooks at Smyrna Church, Pike County. The Lord was with us from the beginning and manifested Himself in every service. The church was revived and eleven baptized. We hope for greater results yet to come. Pray for us at New Zion, Amite County, next week.

Yours in the work.

J. B. QUIN.



## A Woman Fore-Ordained.

MISS ANNIE ARMSTRONG.

The answer of one whose name has been closely associated with mission work to a charge once brought against her, is suggestive of the best reason why women of the last century have rendered such efficient aid in carrying out the Great Commission. In 1865, Miss Adele Field, the promised wife of a missionary of the Northern Board (Baptist) at Bangkok, China, sailed to join him. No wife could touch her in mid-ocean, and as she lay in her death, burying her sorrow and heart-ache, she proceeded to labor for the Master's Grave.

Her doubts arose in the minds of other missionaries as to her methods. Complaints were made that she "was preaching the Gospel." So serious was the matter that the Board felt it must inquire into the difficulty. She was called before the company of earnest, thoughtful men.

"Miss Field, we understand that you have taken upon you to preach the Gospel,"

Modestly she replied: "I will tell you what I do. I take a tent and a native woman and go off into the country, camping at night. In the day I go under a tree, gather a group of native women, read the New Testament and explain it to them. If that

is preaching, then I preach."

"Well," said one who was much troubled by the charge, "have you ever been ordained to preach?"

Miss Field answered with great gravity and dignity: "No, I have never been ordained to preach, but I was fore-ordained." Her reply was convincing and she was returned to the field.

In a retrospect of the organizations of Woman's Boards of Missions, there is seen to be such a wonderful adaptation of the power of Christian women to the needs of all Mission enterprises that, without doubt, woman's work may be said to be a force fore-ordained of God.

The Old Testament and the New both bear record of earnest, godly women who, with willing hearts, ready hands and consecrated tongues, gave their substance, their labors and words for the glory of God and the uplifting of humanity. The Savior's precious words of commendation of a woman's service have been ringing down the ages, inspiring faith, zeal, courage and loving offerings from women of all times. But not until the 19th century was "the fullness of time" in which she heard and heeded the Master's voice which summoned her to untried, enlarged and systematic endeavor.

—Baptist Argus, Baltimore, Md.

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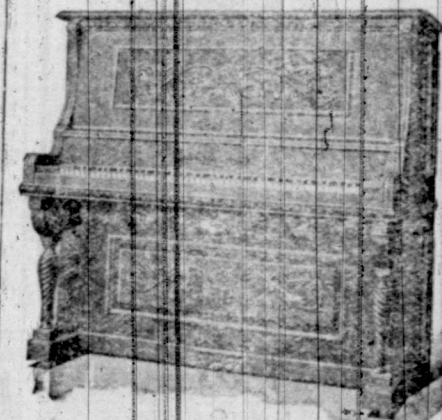
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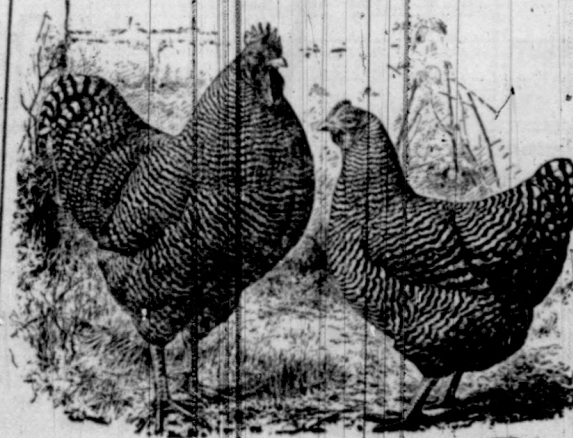
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After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



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erred the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

### Important Notice

Latest 1903 edition of Cram's magnificent reversible Map of United States and World ready for salesmen. Latest, largest, and most beautiful Map publication ever issued. Shows Ocean Currents, routes of travel, distances, Cable Lines, and all natural features. Absolutely correct and up-to-date. Easiest and most profitable seller ever offered. Big terms. Exclusive territory.

HUDGINS PUB. CO., Atlanta, Ga.

### ANNOUNCEMENTS.

THE BAPTIST is authorized to announce the following candidates:

#### FOR ATTORNEY-GENERAL.

JUDGE L. BRAMME.

WILLIAM WILLIAMS.

#### FOR REPRESENTATIVE.

J. C. THIGPEN.

S. A. D. GREAVES.

#### FOR SHERIFF.

JOSEPH FITZGERALD.

C. S. SPANN.

#### FOR CHANCERY CLERK.

W. W. DOWNING.

J. S. RISER.

#### FOR ASSESSOR.

J. A. P. CAMPBELL, JR.

W. S. NEAL.

#### FOR COUNTY TREASURER.

HENRY T. STOVALL.

## Deaths.

Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### "In Memoriam."

Mrs. Maggie Elliott fell on sleep "May 18" 1903. Since the death of her husband, the ties drawing her heavenward, being strengthened, she had felt that "to die were gain."

The deeds of this beautiful life need not be recorded here. They are cherished in the memory of many.  
She was ever faithful to her pastor and useful in every department of church life. We must bow in submission to the mysterious providence, which in removing this gifted and useful member of our Society, has brought grief and disappointment to us all.

Is the bereaved, we extend our sympathy.

E. DERRICK,  
S. MONTGOMERY,  
I. HALDER,  
Committee.

Yazoo City, Miss., June 29th, 1903.

### Resolutions of Respect.

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for  
Thine own, a Death!"

## A TEXAS WONDER.

Hall's Great Discovery.  
One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children, if not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

### Read This.

MARTIN, TENN., June 3, 1901.  
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

On the 6th of June, the sweet spirit of our beloved sister, Mrs. Minerva Neely Lightcap winged its flight to the Great Beyond. Earthly cares fell from her as a garment, and she left all to be with Jesus. What is our loss is her gain.

We miss a faithful church member, a zealous worker in the Society, her family a devoted mother and sister. She has found a home where no sorrow ever enters, and all is peace and joy and love. Be it Resolved: That, our warmest sympathy is extended to the bereaved ones in this their greatest affliction.

Be it further Resolved, That these resolutions be published in our city papers and THE BAPTIST, a copy be spread upon the minutes of the Society, and also a copy sent to the family.

(Mrs.) S. S. SHIPP, Chm.,  
(Mrs.) J. T. CARSON,  
(Mrs.) LAURA HUNNICUTT,  
Committee.

### Married.

### Causey-Pate.

At the home of the bride, Smithdale, Amite county, Miss., July the 15th, 1903, at 4 p. m., Mr. Enoch Causey and Miss Lillie Pate were united in marriage, the writer officiating. May God bless them and make them useful to the world and to His cause, is our sincere wish for them.

J. B. QUIN.

### Bacon-Shelby.

In the Clear Creek Baptist Church, ten miles west of Oxford, at 5 p. m., second Sunday of July, 1903, Rev. N. W. P. Bacon, pastor of the Oxford Baptist Church, and Miss Lizzie C. Shelby were united in marriage. The ceremony was jointly performed by W. Jas. Robinson, of Water Valley, and the writer.

It was my pleasure to baptize Miss Shelby into the fellowship of this church when she was only fourteen years of age. Since which time she has displayed in large measure the graces which constitute true Christian womanhood.

Rev. R. G. Hewlett, uncle of the bride, was pastor of this church for thirty years. A large audience was present to witness the marriage, a number of whom were members of the Oxford church. The decorations were both beautiful and tasteful. May this union be for God's glory.

W. I. HARGIS.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

### 50 Per Cent More Advancement Guaranteed.

Lexington Training School supervises night study, supplies good board, teaches all extras, really trains for college or fits for life, enforces correct discipline, keeps pupils strictly at work. Ten teachers. Write for information to W. T. Foster, Prin., Lexington, Miss.

## Have you a Cancer? Or have you a friend troubled with the disease

We can cure a Cancer, Tumors and Chronic Sores without the use of the knife. Our patients who have been cured and those who are now being cured are our best friends. Come and see for yourself. If not satisfied we will pay your expenses.

Kellam Cancer Hospital,  
12th and Banks Sts., Richmond, Va.

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Oldest Baptist College Exclusively for Women in America.

SUPERB FACULTY.  
EXCELLENT EQUIPMENTS.  
ADMIRABLE ADVANTAGES.  
HEALTHFUL LOCATION.

Two Hundred and Forty-Four Young Women From Twelve States in Attendance Last Session.

For catalogue address

ROBERT G. PATRICK, D. D., President.

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61st Session  
REGULAR SEPT. 8th

Southern Female College  
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NEW BUILDINGS  
SPACIOUS CAMPUS.



Faculty of twenty-four from American and European institutions. Excellent broad courses of study with high standards. Many improvements made this summer. All modern conveniences and extensive equipment. Home provision with city advantages.

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1854. 1902-'03.

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"An ideal Christian home." Seminary and special courses in Language, Literature, History, Science, Music, Art, Elocution, Faculty, 30. Certificate admits to Wellesley, Baltimore Woman's College. Nashville affords unusual advantages in Lectures, Recitals, and opportunities for practical education. Painsage 37th year, 22 States; enrollment in boarding department largest in history of the institution. 38th year begins Sept. 24. Mild, equable climate. For Catalogue address J. D. BLANTON, Box 4.

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A cure guaranteed if directions are followed, or money refunded. Price \$5. Write to Dr. Woolley Co., 104 N. Pryor St., Atlanta, Ga.

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Trustworthy lady or gentleman to manage business in this County and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday by check direct from headquarters. Expense money advanced; position permanent. Address THOMAS COOPER, Manager, 1036 Casson Bldg., Chicago.

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Ear, Nose and Throat.

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Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.



## WOMAN'S WORK.

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Centre Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program.

July, 1903.

Programs are suggestive. It is hoped those in charge will make necessary changes.

Subject—The Sunday School Board.

1. Praise Service—Song.
2. Precious Promises—Previous to the meeting, ask several to come prepared to give one; these to be supplemented by leader.
3. Thanksgiving for the light and comfort of the Bible.
4. Nuggets of Thoughts—We have it in our power to put old gladness into other lives. We can do it by learning the divine lesson of service, and by regarding every person as one to whom we are sent of an errand of love.—J. R. Miller.
5. What Others Have Done—Selections from reader, "Missionary Heroes."
6. Receipts and expenditures of S. S. Board. (See Missionary Card.)
7. Letter—"Our Allegations to the Nashville Board," by Rev. Z. T. Cody, D. D.
8. Open Parliament—How may the Society help the Sunday School Board? (See Recommendation.)
9. Appointment Committee to secure Missionary Day Literature to bring this subject to the attention of Sunday School Superintendents. Send to Dr. J. M. Frost, Nashville, Tennessee.
10. Prayer, remembering the S. S. Board, its work, our young people, their needs, ourselves, our responsibility.
11. Business—Minutes, collection, etc. A suggestion: What think you of giving ten cents to each member for investment during the summer?
12. The Lord's Prayer. (In concert.)

A Communication from the Executive, W. M. U., to Women's Mission Societies.

The almost unanimous action of Woman's Missionary Union in attaching a salary to the office of its Corresponding Secretary was no hasty or ill-considered procedure. The recommendation of a salary from the Boards,

How's this? We offer one Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Texas Wholesale Drugists, Toledo, O. WALKER, KINNEY & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all druggists. Testimonials free. Hall's Family Pills are the best.



After treatment. Before treatment.

## Cancer Cured.

Searcy, Ark.  
Dr. R. E. Woodard, Little Rock, Ark.  
Dear Doctor:—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,  
Mrs. L. E. Pace.  
The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

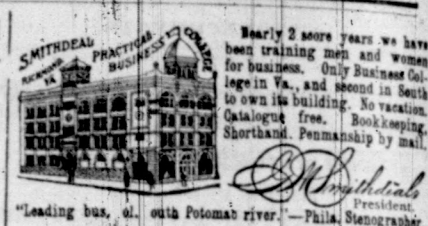
Enclose stamp for reply. Call on or address  
DR. R. E. WOODARD,  
506-508 Main St. Little Rock, Ark.

S. B. C., was made to the Executive Committee, ad interim, in November 1902, and prompt notice of the offer with its declaration by the Secretary was sent to State Vice-Presidents in December 1902, in order that Woman's Missionary Union, in annual session, May, 1903 should themselves decide this question, as other recommendations from the Boards are decided. By an overwhelming majority, W. M. U., by the exercise of its rightful authority decided in favor of a salary. By the same inalienable right, they could also have decided the amount, the Boards being simply custodians of the funds collected by the women.

We desire to bring some facts from history to knowledge of our workers of today: In 1888, in Richmond, Virginia, when W. M. U., was organizing, a committee met the then Secretaries of the Boards, Drs. Tupper and Tichenor, to learn if the funds contributed by Women's Mission Societies were paid over to the Boards, would the Boards be willing to refund the money necessary to conduct W. M. U. business. They most willingly assented to this arrangement, and the preamble to the Constitution was adopted with its clause, "funds for missionary purposes to be disbursed by the Boards of the Convention." No definite limit was placed upon the amount to be expended, W. M. U., being the sole arbiter in this matter. The Home and Foreign Boards have from the first shared equally in defraying gen-

eral expenses, the Sunday-school Board after some years giving \$100 per quarter.

This arrangement has proved a profitable business asset to the Home and Foreign Boards. W. M. U., contributes in cash from a fifth to a sixth of the total receipts, with expenses never exceeding 3½ per cent, thus diminishing the general rate of expense. W. M. U. expenses are in no sense grants from the Boards, but refunding of money from W. M. U. collections. As the salary of a Secretary would be a legitimate and reasonable expense for an ever expanding work, it would be met in the usual manner. The question of paid or unpaid officers was not considered in the forming of the Constitution, the work being in its infancy. Examination of the records will prove that this question has never come before the annual session till this year. That the Corresponding Secretary has



received no salary has been stated and re-stated in annual reports to prevent misunderstanding, as with every other known organization, save two, a salary is received.

The Executive Committee in Baltimore reaffirms its conviction that the Corresponding Secretary should receive a salary for her laborious services, as other male and female secretaries do without being considered mercenary. They also are convinced that W. M. U., has the right to attach a salary to the office and decide its amount. They feel however there is nothing to do in the matter but yield to the expressed determination of the Secretary to decline the salary.

For the Executive Committee,  
(Mrs. J. H. EAGER, V. P. for Md.)

## A Card to Women's Mission Societies.

At the late session of Woman's Mission Union held in Savannah, May 1903, upon recommendation of the Southern Baptist Convention Boards, Home, Foreign and Sunday-school, it was voted almost unanimously to attach a salary to the office of Corresponding Secretary, W. M. U., the amount to be left to the decision of the Boards.

By this card, the one elected to the office for this year, Annie W. Armstrong, declines to accept a salary and will give her services as she has done for the past fifteen years, as an offering to the cause of Missions.

ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.

## Hair Falls

"I tried Ayer's Hair Vigor to stop my hair from falling. One-half a bottle cured me."  
J. C. Baxter, Braidwood, Ill.

Ayer's Hair Vigor is certainly the most economical preparation of its kind on the market. A little of it goes a long way.

It doesn't take much of it to stop falling of the hair, make the hair grow, and restore color to gray hair.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

GOOD COAL for Domestic or Factory use. A single car load at Wholesale Prices. Write us. Muscogee Coal Co., Birmingham, Ala.

## Good Pills

Ayer's Pills are good pills. You know that. The best family laxative you can buy.

Want your moustache or beard a beautiful brown or rich black? Use

## Buckingham's Dye

50cts of druggist or R. P. Hall & Co., Nashville, N. H.

## TEMPERANCE.

BY W. H. PATTON.

## Report on Temperance.

BY MISSISSIPPI BAPTIST CONVENTION.

The Mississippi Baptist State Convention at its late session in Yazoo City, July 8-11th, unanimously adopted the following report on temperance. So many of the brethren and sisters told me they read my department of the paper. I beg you to read this and heed the recommendations in the following report. I see one candidate in Monroe County running for the senate has dodged the question and shows plainly where he stands, he uses the old saloon gag.

## Temperance.

Your Committee feel burdened with the importance of the subject before them. Certainly it is not necessary to dwell on the evils of temperance, it is universally admitted even by the liquor-dealers. Very few not engaged in the traffic will dissent from the assertion that it is an evil that cannot be regulated but must be prohibited. In the early agitation of this reform that Christians and moral men were local optionists it has done incalculable good in moulding sentiment for prohibition and enforcement of prohibitory laws against the traffic in intoxicating liquors, but it has done its work, and no material progress has been made for years in gain of prohibition territory. Then the whisky men and their sympathizers were straight out anti-prohibitionists. They have moved up and taken our ground and are now for local option and we have moved up and demanded that the next State Legislature shall enact a law in accord with the plan of the February meeting for State-wide prohibition of the manufacture or sale of intoxicating liquors, as beverages in the State. The battle is to be fought on this line. The question will not be settled until it is settled right, and right means prohibition by the State. The home, the school, the State, and the church are confronted by no other foe to

STOPS ITCHING INSTANTLY. Terribly annoying skin diseases, such as tetter, salt rheum, ring worm, eczema, etc., are instantly relieved and permanently cured by Tetterine. It is a pleasant, soothing, antiseptic salve that is remarkably quick to act and never fails to cure when used as directed. One box is sufficient for most cases. Sold by druggists at 50 cents a box or by mail post-paid on receipt of price by J. T. Ship-trine, Savannah, Ga.

their peace and prosperity so great as is the drink habit and traffic and neither of them, nor any man or woman fully discharge their duties except by that love of sobriety and its attendant blessings which encourages total abstinence from the accursed cup, and that hatred of the drink traffic which employs all possible means for its outlawing and destruction. Less than these jeopardizes life and happiness, dishonors the home, is an abuse of political privileges and a burning shame to God's people. No Christian can be held innocent of wrong doing who, when a moral question is at issue, so votes as to be counted against the side of righteousness.

The Mississippi Baptist State Convention has placed itself on record for State prohibition, the issue is on us, the only obstacle in securing a Constitutional amendment is the apathy of the professing Christians. When we tolerate immoralities which we

could break up we virtually become responsible for them. In 1886, this Convention declared that absolute, unconditional prohibition by Constitutional amendment is the end at which we should aim—the ultimatum which alone we are to accept. We desire that the brethren shall return to their homes so impressed with the importance of agitation and prompt action on this question that they will organize their counties and arouse the Christian and moral citizenship to nominate temperance men and women that will favor the legislation we are pushing to free our State of partnership in this nefarious traffic.

Resolved, 1st, That we tender our thanks to Senator McLaurin for his vote and influence in removing the evils of the army saloon known as the "army canteen" from the camps of our armies, army posts and for the removal of the saloons from National Capitol building.

Resolved, 2nd, That we reaffirm our opposition to the issuance of privilege license by our national government in prohibition communities.

Resolved, 3rd, That we reaffirm our pledge to State and national prohibition.

Resolved, 4. That, the president of this Convention be instructed to appoint a committee of five to express to the State Legislature as soon as it shall convene, the desire of the Baptists of Mississippi for State Prohibition.

DRAKE'S PALMETTO WINE.  
For indigestion, Flatulency, Constipation and all the Mucous Membranes. Every case is cured absolutely with one dose a day; gives immediate relief and cures to stay cured. One trial bottle of Drake's Palmetto Wine will be sent prepaid, free of charge, to every reader of THE BAPTIST who needs it and writes for it. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

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TAKE NO SUBSTITUTE IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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Next session opens September 16, 1903. Faculty of specialists. More than 300 students. High Curriculum. Property cost about \$200,000. Elegantly furnished. Lavishly furnished. Steam heat. Electric lights. Pure water. Beautiful and picturesque location. Mountain and lake scenery. Write for catalogue. College open for summer boarders. Large number of guests present. Moderate terms. Location noted for healthfulness. Electric lines connect with the Lakes.

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SPARTANBURG, S. C.  
A High Grade College for Women and Conservatory of Music.  
Schools of Art and Expression.  
**ROBERT P. PELL, President.**



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Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is, to all except new-comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement.

His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

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If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such terms he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse; is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put before the horse. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all; when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such calm and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1879-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing involution and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

## THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1859.  
Graduate Eclectic Medical Institute, Cincinnati, O., 1873.  
Graduate National School of Osteopathy 1900.  
Graduate Chicago School of Psychology 1899.  
Ex-President Board of Health and Hospital Association, Crystal Springs.  
Member Southern Homeopathic Medical Association.  
Member American Association of Orific Surgeons.  
Member Alumni Association of Eclectic Medical Institute.  
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

**TERMS.**—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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**JOHN L. JOHNSTON, President,**  
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